

Prophecy

X

A
S E R I E S
O F
D I A L O G U E S,

ADDRESSED TO THE J E W S

In the 35th Jubilee of their *Dispersion* and *Captivity*.

In these Dialogues, *Jesus Christ* is proved to be that *Man-child* revealed to *John*, Rev. xii. 1—5. And that he is the same *Son of Man* (*Bar Enosh*) whom *Daniel* sees brought in the *Clouds of Heaven* to the *Throne* of the ANCIENT of DAYS. Ch. 7. 13. That he is called *Jesus of Nazareth* under the *Gospel*, because he was separated and kept hid as it were, many *Ages* before he came into *Flesh*, to redeem the Children of his *Father* and *Mother*, *Adam*, under the *Fall*.

Matt. ii. 23. He came and dwelt at a City called *Nazareth*, that it might be fulfilled which was spoken by the *Prophets*, he shall be called a NAZARENE.

Acts iii. 6. In the Name of *Jesus of Nazareth*, rise up and walk.

Acts x. 38. How God anointed *Jesus of Nazareth* with the *Holy Spirit*, and with *Power*.

Acts xxii. 8. Who art thou, *Lord*? and he said unto me, I am *Jesus of Nazareth*, whom thou persecutest.

John xvii. 3. This is *Life eternal*, that they might know thee the only true *God*, and *Jesus Christ* whom thou hast sent.

1 Cor. xi. 3. The *Head* of every *Man* is *Christ*; and the *Head* of the *Woman* is *Man*; and the *Head* of *Christ* is *God*.

L O N D O N :

Printed for the AUTHOR; and sold by J. WILKINSON,
St. Paul's Church Yard; M. HINGESTON,
Temple Bar, in the Strand; and at N^o. 11, Fetter Lane.

1609/3383.

Rev. xix. 10. The *Testimony* of *Jesus* is the *Spirit* of *Prophecy*.

2 Cor. vi. 8. By *Honour* and *Dis honour*, by *evil Report* and *good Report* : as *Deceivers* and yet *true*.

Luke vi. 26. *Woe* unto you when *all Men* speak well of you ; for so did *their Fathers* to the *false Prophets*.

1 Cor. iii. 19. The *Wisdom* of this *World* is *Foolishness* unto *God*.

2 Cor. iii. 6. *God* hath made us able *Ministers* of the *New Testament*, not of the *Letter*, but of the *Spirit* : for the *Letter killeth*, but the *Spirit giveth Life*.

John vi. 63. It is the *Spirit* that *quickeneth*, the *Flesh* profiteth nothing : The *Words* which I speak, are *Spirit* and *Life*.

John iv. 24. *God* is *Spirit* : and they that worship him, must worship him in *Spirit* and *Truth*.

Matt. xiii. 52. *Christ* saith unto them : *Every Scribe* instructed unto the *Kingdom of Heaven*, is like unto an *Householder*, who bringeth forth out of *his Treasure* things *new* and *old*.

Matt. xxiii. 8. Be ye not called *Rabbi*, for one is *your Master*, even *Christ* ; and all ye are *Brethren*.

1 Cor. iii. 4. When one saith, I am of *Paul*, and another, I am of *Apollos*, are ye not *carnal* ?

1 Cor. ii. 24, 25. The *natural Man* receiveth not the *Things* of the *Spirit of God*, for they are *Foolishness* unto him ; neither can he know them ; because they are *spiritually* discerned. But he that is *spiritual*, judgeth all *Things*, yet he himself is judged of *no Man*.

1 John xvii. Beloved, let us love one another : for *Love* is of *God* ; and every one that loveth is born of *God*, and knoweth *God*.

Rev. i. 5. Unto him that loved us, and washed us from our *Sins* in his own *Blood*, to him be the *Glory* and the *Dominion* for *Ages of Ages*. Amen.

Erratum. In the fourth Page of the *Dialogues* in the eighth Line of the Note, for *Mythology* read *Philology*.





A D D R E S S

T O T H E

J E W S.

CHILDREN of the Stock of *Abraham*,
I rejoice that the Time draws nigh,
when the *Lord God* according to his merci-
ful Promise in *Zechariah*, xii. 10. will pour
on the House of *David*, and on the Inhabi-
tants of *Jerusalem*, the Spirit of Grace and
Supplications; and they shall look upon me
whom they have *pierced*; and they shall
mourn over him as one mourneth for his
only Son, and shall be in bitterness for him,
as one that is in bitterness for *his First-born*.
This Prophecy is repeated by *John*, the be-
loved

loved Disciple of *Jesus Christ*, the *Son of the Most High God*, in these Words : “ Behold, he cometh in the *Clouds*, and *every Eye* shall see him, and *they* also who pierced him : and *all* the Tribes of the Earth shall wail because of him. Even so, *Amen.*” *Rev.* i. 7.—Yet imagine ye not, that this wonderful Grace of God is bestowed upon you, for *any Righteousness*, that the Lord seeth in you ; for as your Law-giver *Moses* speaks to the Face of your Fathers in *Deut.* ix. 5. Not for *thy Righteousness*, or for the *Uprightness* of *thine Heart*, dost thou go to possess their Land : but for the *Wickedness* of *those Nations*, the *Lord thy God* doth drive them out from before thee ; and that he may perform the Word which the *Lord* sware unto your Fathers, *Abraham, Isaac*, and *Jacob*. “ Un-
“ derstand therefore, that the *Lord thy God*
“ giveth thee not this good Land for *thy*
“ *Righteousness*, for thou art a *stiff-necked*
“ People : And from the Day that thou
“ didst depart from *Egypt*, ye have been
“ *rebellious* against the *Lord.*” And what *Moses* testifies against you, the Prophets continue to support with one uniform Testimony from the *first* Messenger to the *last* in *Malachi*.

It is not then for your Sakes, but for his Mercy's Sake, and for his great Name, that the *Lord* will soon take away the *Vail* which is upon *your Hearts*, when *Moses* is read. 2 Cor. iii. 15, 16. And you shall know, and *kiss* the *Son* whom your Forefathers *slew* and *hanged* on a *Tree*; and whom a chosen Number from your Brethren embraced, and died in Testimony of their Faith and Love to him.

A *Time* seems fixed by our blessed Lord, when he says, "*Jerusalem* shall be trodden
" down of the *Gentiles*, till the *Times* of the
" *Gentiles* be fulfilled: they shall fall by the
" *Edge* of the *Sword*, and shall be led *cap-*
" *tive* among *all Nations*." Luke xxi. 24. And *Paul*, our *elder* Brother and Apostle of *Christ* declares the same Design, and the reason of it also. "I would not, Brethren,
" that ye should be ignorant of *this My-*
" *stery*, (lest ye be wise in your own con-" ceits) that *Blindness* is in *Part* happened
" unto *Israel*, until the *fulness* of the *Gên-*
" *tiles* be come in: and then *all Israel* shall
" be *saved*: as it is written, there shall
" come out of *Sion* the *Deliverer*, and he
" shall turn away Ungodliness from *Jacob*."
Rom. xi. 24.

By what Means and Instruments the Lord shall effect this great Work, must be left to him who can turn the Hearts of Men according to his own good Will and Pleasure: whether it shall be wrought by the *Spirit of Prophecy*, that is, a spiritual Interpretation of the *Old and New Testament*, and from a Harmony and Correspondence between *Moses*, the *Prophets*, and *Christ*, shewn most clearly, which he will bless with the inward Operations of *his Holy Spirit* on your Hearts: or, whether it shall be *immediate*, as the *Voice and Light* from Heaven which changed the persecuting *Saul* into *Paul*, the meek and suffering Apostle, as many think him a *strong Type* of your Conversion in the *latter Days*: or, whether the Lord will use any other Means unknown to us, we will kiss their Feet, and salute their Message in the strong and affecting Words of the Prophet: “How beautiful upon the Mountains are
“the Feet of him who bringeth good
“*Tidings*, that publisheth the *Gospel* of
“*Peace*.” *Isai.* lii. 7. *Rom.* x. 15.—How great a length of Time, O ye Men of Israel, has flowed from the Covenant with *Abraham* to this Day? More than *Seventy Jubiles* are gone over your Heads; and yet you stand,

stand, rejecting him whom the Prophet *Isaiah* described to you in Chap. liii. and ye expect one who never can be the *true Messiah*, unless he suffer as the *Sin-offering* for the *whole World*. Your wiser Brethren acknowledged him, and sealed their Faith in their Blood; and by Firmness and Patience in Afflictions and all Kinds of Evil, they obtained their Crowns and Thrones; for from them, the Gentiles received the good News of the Saviour, as this Privilege was given to your believing Brethren, that *Salvation* is of the *Jews*. *John* iv. 22. *Isai.* ii. 3.—Even from the *Christ* of *God* to this Day, a greater Period of Time hath elapsed, than the *Priesthood* of *Aaron*, and the *Law* of *Moses* continued, by more than *Seven Jubiles*. Still your Eyes cannot see, and ye call yourselves the *holy People* of *God*, and the *chosen* of the *Lord*, when the *Election* of *Grace* has been transferred to the *Gentiles* by the Ministry and Labours of your Brethren, the Apostles and Preachers of the Gospel of *Jesus* of *Nazareth*, as the Prophet *Hosea* so clearly foretold, Ch. i. 10. and Ch. ii. 28. that he that runs, may read the Vision. Yet the believing Gentiles have not provoked to Jealousy, and to Faith in
the

the *beloved Son* of the *Most High God*.—But why speak I thus? God who has the same Power over you and all Men, as the *Potter* over the *Clay*, to make Vessels of Honour and Dishonour. *Isai.* lxiv. 8. *Jerem.* xviii. 6. To harden you, as he hardened *Pharaoh* before: to shut up in Unbelief, or to open the Eyes of the Blind, according to his sovereign Will, who will have Mercy on whom he will have Mercy. *Exod.* xxxiii. 19. This God has declared to *Paul*, the faithful Servant of his Son, the reason, why this Spirit of Slumber and falling away, has for a long, long time of Seventeen Hundred Years, fallen upon you.—The Time then, when it shall be filled up, will bring that abundant Mercy and Grace to you, and to all Nations yet in Unbelief, as the Words of this Apostle have opened the great Council of God respecting your long Blindness, Captivity, and Dispersion among the Gentiles to this Day. *Rom.* xi. 32. As the most happy Consequences to the *Gentiles* of *Adam's* Blood yet in *Darkness*, and in the *Shadow of Death*, will flow from your return to the *Lord your God*, and to *his Christ*, the King on *Mount Zion* on *High*; so will all Christians unite their fervent Prayers, that, “As
“ your

“ your *Fall* is the *Riches* of the *World*, and
“ your *diminishing* the *Riches* of the *Gentiles*,
“ how much more your *Fulness*.” *Rom.*
xi. 13. That is, that you, being converted,
will be strengthened in your Turn by that
Grace which saves you, to publish the glad
Tidings of Salvation to the distant Parts of
the Earth, where the *Harvest* is *great*, and
the *Labourers* *few*, or *none*.— And it is most
probably one Design of God, that your
Testimony shall abolish the wicked and cruel
Power of the *Romish Anti-christian Church*
and Polity, together with the iron Yoke
of the *Mahometan* Imposture, under which
you have suffered a much longer Servitude
than in the *House of Bondage* in *Egypt* of
old.

Nor will your late Return be less illustrious in confirming the Prophecies concerning yourselves, than in destroying that Spirit of Unbelief and Deism which now lifts up its *Horn* on high, and throws its Arrows with equal Violence at *Moses*, and at the *Christ* of *God*. The Pride and Ingratitude of *this Enemy* to our Faith deserves the heaviest Chastisement from the Hand of the Lord God, as it opposes both Revelations with the same steadfast Malevolence, Insult,
and

and Triumph; rejecting with Scorn the *Righteousness* of God in *Christ*, and establishing one of its own, to stand the Judgment of the God of Truth and Holiness, when they carry *Sin* and *Death* continually about them.—As what I have written, and shall continue to write by the Blessing of Heaven, is drawn from the Fountain of Scripture, and the close Agreement of the Law and the Gospel, great Part of which is supported by the best and wisest Men of your ancient Church: May the God of all Grace render it effectual by the Effusion of his *Holy Spirit* on your Hearts: This is, and will be the earnest Prayer of one who embraces you and all Men in the Bowels of divine Love by *Jesus Christ*; by him, the *Desire* of all *Nations*, who will be the Saviour of all Men, and of you now his Enemies, in the Times fore-ordained for this most glorious Reward of his Sufferings unto *Death*, even the *Death* of the *Cross*. *Phil.* ii. 8. To him be *Glory* now, and for ever. Amen. 2 *Pet.* iii. 18,





P R E F A C E

To such as may read these Dialogues.

THE spiritual and exalted Sense of the sacred Writings, which the blessed Master and Builder of the new Temple in his own most precious Blood, hath been pleased to deliver by my Mouth, will rise more and more, and entirely confound that false and flaming Tongue and Lip of Interpretation, which has sunk the Gospel into mere Deilm, and driven our Lord from his Chair, as the one Teacher of Truths most heavenly, spiritual, and elevated above human Reason, till the Spirit of God reveals them to the Heart and Mind of Man. Our renowned Bacon has justly observed in his Chapter on Inspired Theology; That, "One Excess in the Manner of Interpretation, appears, at first Sight, just and sober; yet greatly dishonours the Scriptures, and greatly injures the Church, by explaining the sacred Writings in the same Manner as human Writings are explained."

2dly. The Times, under which the Christian Church is now moving, are singular and interesting, as the great Sabbath of the Millennial Reign of Christ

Christ and his Elders draweth near: To which happy Period, Nature in the Disorders of all her Operations and Elements bears witness.

3dly. Let it be remarked, that it concerns not the Truth by what Instruments God worketh, who chuseth the weak Things to confound the mighty, and foolish Things to confound the wise; and base Things of the World, and Things despised, hath God chosen to bring to naught Things that are: That no Flesh should glory in his Sight. 1 Cor. i. 27, 28. Matt. xi. 25. John vii. 48. Let no Man then despise that Spirit of Prophecy, which I have been taught to speak to all Mankind; for the greatest Light has mostly been communicated by the meanest Vessels, that the Arm and Work of God might be more visible through the weakness of the Instruments of his almighty Will.

4thly. Nor will the wise and good regard that vulgar Objection, that Heretics (as they too often unjustly are called) have affirmed the same Thing, that Jesus of Nazareth took this Name from his ancient Separation from the Æons, the Powers and Virtues of the fallen Thrones and Creations. The Gnostics and Valentinians, (who stood near to the Apostles preaching and Doctrines) were well acquainted with this Corner Stone of the whole Building: and even Jerome allows Valentinus the Character of a most learned Man, in his Comment on Hos. ch. x. They fell indeed into an impure Cabbalism, derived from heathen Sources and Mixtures; but this Truth of the great Nazarite, or the * one separated to God, was not lost then, though they transmitted, and clothed it with many idle Fictions and Adulterations.

5thly. The Opposition to the many glorious Truths of the divine Love and Mercy to wretched Man, (which will appear connected with, and illustrated by the principal

* *V. Buddeum de Hæresi Valentin. Vol. II. Hist. Philos. Heb.*

cipal Subject of these Dialogues) will arise from Enemies, both within and without the Pale of the Church or Believers. In the Church, from all who regard the Establishments of Religion by secular Power, as the Ordinances of God, though they all militate against some of the noblest Parts of sacred Writ, as the only Testimony and Legislation of Heaven towards Mankind. 2dly, from those without, from Deists who assume the Garb and Character of Virtue; and who will not therefore be desirous of seeing their Foundation of Acceptance with God tore up: and, that Self-righteousness by their own Ability and moral Works is a mere Delusion, and a broken Reed, on which a radical Ignorance of their fallen State and Nature teaches them to place their vain Confidence. But the greatest Enemy, perhaps even to Persecution, will be the political Deist, the mere Man of worldly Wisdom who is contented in thinking that Paganism, Mahometanism, Popery, or any System of pious Frauds will answer the End of controuling that many-headed Beast, the Multitude: All of this Stamp will be exceeding sorry to find new Proofs of the Truth of Christianity rising up, though they should remove those Objections which they form against this blessed Dispensation of Glory to God in the highest, and on Earth, of Peace and good Will to Men. For what Hobbs justly noticed, will be always true, when Reason is against Man, Man will be against Reason. The Christian Religion truly understood is the Reason or Word of God, in all the just Proportion of Equity, Truth, and Mercy. But the Men I speak of, had rather enjoy their sensual Appetites and Passions, than submit to have them tied with those many little Chains which Montesquieu somewhere remarks, Christianity, whenever embraced, binds about the Neck of its Disciples. Such Dispositions as above described, will reap the present Emoluments of Church and State, and secretly laugh in the Triumph at superior Understanding at those weak People called

c 2

Christians,

*Christians, as if Faith in the sacred Records was only fit for Beggars and Enthusiasts, as a late Writer, Mr. Jenyns, rashly and incautiously I trust, asserts. Bacon, Boyle, Newton, Locke, Cheyne, Hartley, West, Lyttleton, were not either of these Characters, no, not even one of them a Priest. Men of the Complexion just delineated will obstruct all Efforts towards a reform of Doctrines to the Standard of Scripture, because in fact they have no Religion; and will be the last to embrace that which bids them cast away the Idols of a corrupted Heart, the Pursuits of Pleasure, Wealth, and Grandeur, which they love instead of God, the infinite Source of all Life, Blessedness, and Glory, with all their Mind, with all their Soul, with all their Strength, and all their Understanding.—I could wish that some of this unhappy Tribe, who have not settled on their Lees, may consider what a striking Analogy, Harmony and Correspondence appear between the Law and the Gospel; between the figurative Institution of Moses established nearly fifteen Centuries, before it was brought into Spirit and Truth by Jesus Christ: and whether it be reasonable to conceive such an Agreement of Events in their own Nature so extraordinary and so unparalleled, can be any Thing less than the Work of infinite Wisdom and Power through the Whole. “What finite Understanding, (says a *late infidel Writer in his Philosophical Works) “can judge the Workings of an infinite Mind?” This is the sharpest Arrow against Unbelief itself; and if pursued in its Consequences, destroys that pretended Ground of rejecting Revelation, because so much of it is incomprehensible to human Reason. Lastly, I would have it understood, that my Time shall not be interrupted by answering any Opponent, till I have finished the whole Series of Dialogues.*

P. S.

* Lord Bolingbroke. *These are nearly, if not altogether his Words.*

P. S. In the Illustration of the various Branches of the Covenant which God was pleased to enter into with Abraham, Isaac, and Jacob, the Doctrine of the sacred Ternary will be explained in a scriptural Light, which that candid, honest, and ingenious Writer, Mr. R. Elliot, in his divine Revelation the only test, and in his other Tracts, denies to be founded on the Scripture. In the Letters of Ben Mordecai to Elisha Levi, which are wrote with great Learning, Temper, and the benevolent Intention of opening the Eyes of the Jewish People, this worthy Author has forgot to remove the Veil from the Face of Moses, and to shew the Figures of that whole Œconomy realised in Jesus Christ; therefore little Success, it may be presumed, will attend his good Design.—Besides, he has overlooked what the Apostle says in Rom. xi. That as they are shut up in Unbelief for a certain Time and great Purpose of Providence, no Expectation can therefore be formed of a general Conversion till the fulness of the Gentiles be come in: the sense of which Words, and other Truths dependent on them, has been fully shewn in the Mysteries of the First-born and First-fruits published by me in the Year 1763. But that the Grace of God may still accompany every Labour of Love to bring any of this People out of Darkness into Light before their universal Return, is the fervent Prayer of my Heart, and of the Members of the Philadelphian Church and Faith continually. Amen.



A
CHAIN OF PROOFS
DEDUCED FROM
SACRED WRIT,

By which *Jefus Chrift* will be demonftrated the
only Son of Adam before the *Transgreffion*.

Rev. xii. 1—5.

THERE appeared a great Wonder in Heaven, a Woman clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars: and ſhe being with Child, cried, travailing in Birth, and pained to be delivered: and ſhe brought forth a Son, the Man, who was to rule all Nations with a Rod of Iron: and her Child was caught up unto God, and to his Throne.

Gen. iii. 15. I will put Enmity between thee, and the Woman; and between thy Seed and her Seed: it ſhall bruife thy Head, and thou ſhalt bruife his Heel.

Dan. vii. 13, 14. I ſaw in the Night Viſions, and behold one as the Son of Man (*Bar Enofh*) coming in the Clouds of Heaven, and he came to the ANCIENT of DAYS, and they brought him near before him: and there was given to him Dominion, and Glory, and a Kingdom that all Peoples, Nations and Languages ſhould ſerve him: His Dominion an everlaſting Dominion, (in Hebrew the Dominion of an Age) which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed.

Pſalm ii. 96—10. I have anointed my King upon Zion, the Mountain of my Holineſs. I will declare the Decree, the Lord hath ſaid unto me, thou art my Son, To-day have I begotten thee. Aſk of me, and I will give the Nations for thine Inheritance, and for thy Poſſeſſion the Ends of the Earth. Thou ſhalt

thalt bruise them with a Rod of Iron, as a Potter's Vessel thou shalt break them to Pieces.

Heb. v. 4, 5. No Man taketh this Honour unto himself, but he that is called of God, as Aaron was : So also, the Christ glorified not himself to be made an High-Priest ; but he that said unto him, Thou art my Son, this Day have I begotten thee.

Isai. ix. 6, 7. To us the Child is born, the Son is given to us ; and the Government shall be upon his Shoulders and his Name shall be called Wonderful, the Counsellor, a strong God, the Father of Eternity, the Prince of Peace, of the Increase of his Dominion, and of Peace there shall be no End ; upon the Throne of David and upon his Kingdom, to establish it, and to confirm it from this Time to the Age : The Zeal of the Lord of Hosts shall do this.

Heb. xiii. 8. Jesus Christ the same He Yesterday, To-day, and for the Ages.

Heb. i. 1, 2: God hath in these last Days spoken to us by the Son, whom he hath made Heir of all Things, for, and by whom he made the Worlds. (Ages in the Greek.)

Mic. v. 2. And thou, o Bethlehem Ephrata, though thou art little among the Thousands of Judah ; yet from thee shall come forth the Ruler in Israel, whose Goings forth have been from old Time, from the Days of Eternity. The Septuagint Translates from the Days of the Age.

Psaln viii. 5. What is Man ? (Enosh) or the Son of Man (Adam) that thou visitest him ?

Psaln lxxx. 15, 17. The Branch which thy right Hand planted ; and the Son whom thou madest strong for thyself. Let thy Hand be upon the Man (Isch) of thy right Hand ; upon the Son of Man, whom thou madest strong for thyself.

Ezek. i. 26. And over the Firmament, and over their Head the Likeness of the Saphir Stone, the Form of a Throne ; and upon the Form of the Throne as the Aspect, or Likeness of a Man above.

Exod.

Exod. xxiii. 20, 21. Behold I send an *Angel* before thee to keep thee in the Way : Beware of him and provoke him not, for *my Name* is in him.

Exod. xvi. 10. The *Glory* of the *Lord* appeared in the *Cloud*.

John vi. 62. What if ye shall see the Son of Man ascending, where he was before ?

John iii. 13. No one has ascended into Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven.

Matt. xi. 27. All Things are given to me by my Father : and no one knoweth the Son but the Father ; neither knoweth any one the Father, save the Son, and he, to whom the Son willet to reveal him.

John xvii. 5. And now glorify me, o Father, with thyself, with the *Glory* which I had with thee before the World.

V. 24. I desire, Father, those whom thou hast given to me, may be, where I am, that they may see the *Glory* which thou gavest me, for thou lovedst me before the *Foundation* of the World.

Rev. i. 7. Behold; he cometh with Clouds, and every Eye shall see him, and they who pierced him ; and all the Tribes of the Earth shall wail because of him.

Matt. xxvi. 64. Verily I say unto you, from henceforth you shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven.

Luke xxi. 27. They shall see the Son of Man coming in a Cloud, with Power and great *Glory*.

Luke ix. 26. When the Son of Man cometh in his own *Glory*, and in the *Glory* of the Father, and with his Holy Angels.

Ezek. xxx. 3. The Day is near, the Day of the Lord is near. The Day of a Cloud, it shall be the Time of the Nations.

Joel ii. 29. 30. In those Days upon the Servants and upon the Hand-maids will I pour out my

my Spirit, and I will shew Wonders in the Heavens, and in the Earth, Blood and Fire and Pillars of Smoke.

The *Messiah* prefigured by the *Lamb*.

Exod. xii. 5. Your *Lamb* shall be without *blemish*, a *Male* of the *first Year* (in *Heb.* the *Son of a Year*.)

Exod. xxix. 38. This is that which thou shalt offer upon the *Altar* (of perpetual *Fire*;) *two Lambs* of the *first Year*, Day by Day continually. The *one Lamb* thou shalt offer in the *Morning*: and the *other Lamb* thou shalt offer in the *Evening*.

In *Numbers xxviii. 3.* It is said, two *Lambs* without *blemish*, for a *continual burnt-offering*, i. e. *Ascension by Fire*.

John i. 29. Behold the *Lamb of God* that *taketh away the Sin* of the *World*.

1 Pet. i. 19, 20. Being redeemed with the *precious Blood of Christ*, as the *Lamb without Blemish* and *Spot*: who was *fore-ordained* before the *Foundation of the World*, but was *manifested* in these *last Times* for you.

Rev. v. 12. *Worthy* is the *Lamb* that was *slain*, to receive *Power*, and *Riches*, and *Wisdom*, and *Strength*, and *Honour*, and *Glory*, and *Blessing*.

Rev. xxi. 22, 23. I saw *no Temple* therein: For the *Lord God Almighty*, and the *Lamb* are the *Temple* of it. And the *City* had no *Need* of the *Sun*, nor of the *Moon* to shine in it: For the *Glory of God* did *lighten* it, and the *Lamb* is the *Light* thereof.

Dan. vii. 9. I beheld till the *Thrones* were cast down, and the *Ancient of Days* did sit, whose *Garment* was *white as Snow*, and the *Hair* of his *Head* like *pure Wool*: His *Throne* flames of *Fire*, and the *Wheels* burning *Fire*. A *River of Fire* flowing and going out from before him: *Thousand Thousands* ministered before him, and *Ten Thousand Times Ten Thousand* stood before him.

To *this Throne* is the *Son of Man* brought at
v. 13.

Rev. i. 13, 14. In the Midst of the *Seven Candlesticks*, one like unto the *Son of Man*, clothed with a Garment down to the Foot, and girt about the Paps with a *golden Girdle* : *His Head* and *his Hairs* were *white like Wool*, as *white as Snow* : and *his Eyes* as a *Flame of Fire*.

Rev. xv. 2. I saw a *Sea of Glass* as *Crystal*, mingled with *Fire*.

Rev. v. 11. And I saw, and heard round about the *Throne* the *Voices* of *many Angels*, and of the *Beasts* and *Elders* : the Number of them was *Ten Thousand Times Ten Thousand*, and *Thousands of Thousands*.

The *Type* considered in *Abram*.

Gen. xii. 1. The *Lord* had said unto *Abram*, get thee out of thy Country, and from thy Kindred, and from thy Father's House, unto a Land that I will shew thee.

Isai. li. 2. Look unto *Abraham* your Father, and unto *Sarah* that bare you : for I called him *alone*, and blessed him, and increased him.

Isai. xli. 8. The Seed of *Abraham*, my Friend. (in *Hebrew*, my Lover.)

Psalms cv. The Seed of *Abraham*, his *Servant*. Compare Rev. xii. 5. with *Dan.* vii. 13. where *this Son* is called the *Male* ; and to whom the Kingdom over all Nations is given.

John viii. 56. Your Father *Abraham* rejoiced to see *my Day*, and saw it, and was glad.

Verily, verily, I say unto you, before *Abraham* was, *I am*. V. 58.

For the Name *Jesus* of *Nazareth*, the *Saviour* of the *Separation*, compare *Matt.* ii. 23. *Luke* i. 26. *Acts* iii. 6.—10. Ch. 38.

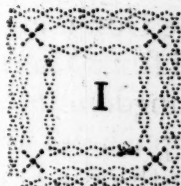
This Subject will be more unfolded in the *Second Dialogue*.



A
S E R I E S
O F
D I A L O G U E S.

D I A L O G U E I.

MYSTAGOGUS.



AM glad, Friend *Menasseh*, you so readily acknowledge, that the spiritual Sense of the *Mosaic Law*, both in Rites and Persons, is their only true End: And that if I can prove the Analogy and Correspondence of *Antitypes* under the Gospel, your Objections to this last Revelation will soon be removed.

Menasseh. Our ancient wise Men ever inquired into the more recondite and interior Meaning which the various Types in Things and Persons prefigured, and held out to our View: They delivered it to such elevated and spiritual Minds as they judged, by a proper Probation, capable of receiving the Force and Sublimity of the Antitypes above. The Prophets, and their Sons, that is their Disciples always spiritualized the Law, and
B the

the whole Ministration of the Tabernacle and the Temple. And this Knowledge was the Ground of the *Oral* Interpretation, delivered by *Abraham*, by *Moses*, by *Esdra*s, and at last by the Schools or Colleges of the Prophets. This was the Reason of preferring it to the *Letter*, or *Figure*, while the greatest Part of our People despised these Pearls, adhering to the Bark and Shell, neglecting what more refined and enlightened Understandings embraced with Joy, namely the *mystic* Sense, of which the Types and Ceremonies were the external Signs and Records.—Let me now hear you accommodate and reconcile those two Passages of the *Prophet Daniel*, and of your *Prophet John*.—The first is contained in *Daniel*, ch. vii. v. 13. I saw in the Visions of the Night, and behold, with the Clouds of Heaven, he coming as the Son of Man; and he came unto the ANCIENT of DAYS: and they caused him to come near unto him: and to him was given Dominion, and a Glory, and a Kingdom, that all *Peoples*, *Nations*, and *Tongues* should *worship* him: His Dominion the Dominion of an Age, (a long Duration concealed from Man) which shall not pass away, and his Kingdom that which shall not be destroyed or corrupted.—The other Passage supporting the same Truth of a Separation of one Son, upon whom you tell me the *Æons*, the *Ages* of the new redeemed World were to be built, is what you produced from your *Prophet John*, in Rev. xii. 1.—5. where he saw a Wonder, or a remarkable Event, a *Woman clothed* with the *Sun*, and the *Moon* under her Feet, and upon her Head a Crown of twelve Stars; and she brought forth a *Man-Child*, (or as in the Greek, the Son, the Male,) who was to rule all Nations with a Rod of Iron: and her Child was *caught up* unto *God*, and *his Throne*. You affirm, that the Law and the Gospel are built on the Truth of these

two Prophecies, or antecedent Events; and they may be both consistently explained by the Key of Knowledge, which these signal Transactions put into our Hands.

Philoponus. I find then I am plunged deep into Mysteries at once: I am to be entertained with *Esoteric* and *Exoteric* as in the Schools of *Pythagoras* and *Plato*; with the *double* Sense of Prophecies, and with the *popular* and *philosophical* Religion.

Myst. Be patient for a few Minutes. It is a Play of Wit, and easily swallowed by the Enemies of Revelation, that where *Mystery* begins, *Religion* ends. It may, on the contrary, be affirmed, that where Mysteries, that is, the Riches of Grace hid under the veil of Types, and of *dark Sayings*, are treated with Contempt by any Person, there never was any true Sense of Religion in that Breast, nor ever will be: All Prophecies are *Mysteries*, or Blessings concealed under Words or Characters for a Time, which when truly understood, discover the Grace and Love of God, as in the terrifying Description of *Joel*, ch. ii. v. 30, 31. when unfolded by *St. Peter*, in an evangelical Sense, for the Descent of the *Holy Spirit* at *Pentecoste*.

Philop. Even *Toland* would not have objected to Mysteries in such a Sense; nor even, if such a dark Veil was put over them, that no profane, or sensual Person should be able to penetrate it, who would abuse the divine Goodness from knowing it more.

Myst. All Mysteries of the Kingdom of *Christ* will conclude in Blessings. But I wave this now——The Birth of this Son, and his immediate Assumption to the Throne of God, from his Mother's Womb, must be again illustrated by the Prophet *Daniel*. He was favoured with the Knowledge of one whom he calls like the Son of Man;

and whom he saw conveyed in the *Clouds of Heaven* to the *Ancient of Days*. *John* reveals the *Woman*, from whom he was taken, where we find the *Seed* of the *Woman* in the first Promise after the *Fall*. He knew too, that this * Son was immediately on his Exaltation to the Throne of God called *Michael*, that is, who is as *God*, and was placed over the Head of the Angels and ministering Spirits before the *Throne* of the *Ancient of Days*, as is shewn by *Daniel*.—Do not your Forefathers confess the Fall of *Lucifer*, and the Reseryation of one *chosen Seed*, or *Son*; and that the *Ancient of Days* is the *most high God*, called the *Elder* of the *Elders*, who sits on the Throne of Glory as described by that Prophet?

Men. All these Points are confessed. We allow too, that *Michael* is the true † High Priest who ministers at the Altar above: that he is the High Priest in Heaven who abounds in Mercy: and as there is an High Priest below, so there is *Michael* the great Prince above, answering to all that he below executes in his Office. Even the *Talmud* grant as much, as may be seen by this Passage in *Chagiga*: In that ‡ Habitation, where *Jerusalem* and the House of the Sanctuary, and the Altar are built, *Michael* the great Prince stands, and offers the Oblation continually.—It is also expressed thus

* *Grotius* calls him the Strong Man: The Reduplication appears emphatic; but the *Male* seems to refer to the *Lamb* of the *Law*, a *Male* of the first Year, and points him out to us, as the *Type* and *Antitype* going together.—Some are stupid enough to ascribe this Son, and his exalted State to the Throne, to *Constantine the Great*: Such is the Spirit of Prophecy, of interpreting Scripture by Scripture, adopted by mere *natural Men*, depending only on Mythology and critical Sagacity.

† *R. Menechem Rek. in Legem. fol. 131.*

‡ *Schöetg Hor. Heb. Vol. ii. 223, 1151. & Antiq. Jud. ab Ugolino, Vol. x. 764—7.*

thus in our Book *Sohar* on the Words of *Daniel*. He cometh with the Clouds of Heaven as the Son of man: The King Messiah is here understood. And in another noted Place in the *Talmud*, *Sanhedrim*, fol. 98. speaking of the Prophecy of *Zechariah*, Ch. ix. 9. and of *Daniel* Ch. vii. 13. it is said: "If the Israelites behave well or righteously, Messiah will come in the Clouds of Heaven; but if they make themselves unworthy, he will come in a humbler Form, and sitting on an Ass.

Myft. Why is the Messiah called the Son of Man, as the Word *Enosh* signifies a miserable Man, and is derived from the Root *Anash*, to grieve and to be sick. This Word never occurs, (as *Gusset* has observed in his Comments on the Hebrew Tongue) in Sacred History 'till after the Fall, in Gen. vi. 7. And is this Son of Man miserable by the Fall and Expulsion from Paradise, that Son whom the Lord visits, and made the Lord of all his Works? Is it to be understood of any Man, but of that taken from the Woman, of whom God was the Father, who took him from the Womb to his own Throne, and Power and Glory? And who was to bring him forth in the Fulness of Times in the Form of Man, under Sin and Death, to destroy both these great Evils by his own death and Sufferings?—Is that great Dominion only to be understood of Power over Beasts, Birds, and Fishes, which is so pompously described in the Eighth Psalm? All of which Adam had never wanted, but from the Loss of Paradise, nor any of his Posterity.

Philop. Man is now too wretched a Being to lay Claim to Honour and Glory, I see clearly, therefore the Psalmist cannot intend Man at this Day, whatever else may be intended. I am neuter in the Point, yet I would enquire why this
Son

Son is called the Son of man, if he be the Seed of the *Woman* only.

Myft. The superior Nature gives Name to the whole Form. Hence *Adam*, formed Male and Female, has only one Name. As Man is the *Head* of the *Woman*, whatever was taken from her is reputed to be from him too. Hence, as this Son was separated from the *Woman*, who was clothed with the *Sun*, the *masculine Light* of her *Bridegroom*, before the Division of the *Essences* took place, he may be called the Seed of the *Woman* and the Son of the Man, *Enosh*, because ~~she~~ was of the Man, and out of the Man's Substance. —And this Truth explains the Psalm lxxx. 16. "Let thy hand be upon the *Man* (*Isch*) of thy right Hand; upon the Son of Man, (*Adam*) whom thou madest strong for thyself." He is called the *Branch* at Ver. 15. which is wrote, (as *Bythner* observes) with a large *Caph*, to denote the magnificence of this *Scyon*, which *Jehovah* planted for his own Name, full of all Grace and Mercy to his lost Children.

Men. All you say is conformable to the Doctrines of our true and ancient Cabbala, which contained the spiritual Sense of the Rites and Figures of *Moses*. We acknowledge *Michael* to be the *Princeps facierum*, or *Angel* of the *Presence*: and that wherever he appears, we must understand the Presence of the Glory of the divine Majesty. Some of your Divines will not, however, allow *Michael* to be the *Messiah*.

Myft. *Witfius*, in Miscell. Sac. v. ii. 13. says, that some by *Michael* understand *Christ*, and some a created Angel. But *Braunius* has proved beyond Dispute the alternate Use of *Michael* for the Son of God, and of the Son of God for him. — *Hiller* in Onomasticon Sacrum interprets *Michael* who is equal to God: and the Name is given to the

the Prince and Lord of the Angels, in *Dan.* x. 13, 21. and in *Apocal.* ii. 7.—And let us observe, that the Hebrew *Caph* is not only expressive of Likeness, but also of Reality; as in the New Testament wrote after the Hebrew Idiom, the Evangelist says, “We saw the Glory, *as* of the only begotten of the Father,” that is, of the real Son of God most high. *Michael* then in the Revelation of *John*, Ch. xii. 7. is the same Person as that recorded in *Daniel*; and signifies the *Messiah*, or the anointed of *Jehovah* above his Fellows, the *Elohim* who stand round his Throne, but sit not down with him on the Throne.

Men. There is a great Correspondence between your Prophet *John*, and *Daniel*, respecting the Time and Person of the *Messiah*, whom both call *Michael*, and place at the Head of the Angels, on the Throne of God.

Myf. Yes; and all the Offices of this Angel of the Presence, as enumerated from Hebrew Authors, in *Bartoloccius's* *Biblioth. Rabb.* v. 1. 234, are fulfilled by our Lord.—This Angel is the Guardian, say they, of the whole Church of the Jews, as it is explained in *Exod.* xxiii. 20. 1. He shall go before thee, namely, in the *Cloud of Fire*. 2. He shall keep thee in all thy Way and Journey to *Canaan*. 3. He shall bring thee into the place that I have prepared, *Canaan*, the *Figure of Heaven*. 4. He shall not let thee go, that is, when thou sinnest, he shall chastise, and amend thee. 5. My Name is in him, the Nature and Property of *Jehovah*.—Yet more: To him your People ascribe the Name *Sch'addai*, because the most high God communicated Omnipotence to this Angel of the Covenant, by which he worked those Wonders in Egypt, in the Red Sea, and in the Wilderness. But the modern Cabbalists, lest they should seem to attribute
the

the Names of God to Angels, for *Sch'addai* substitute *Metatron*, which by the idle Invention of *Gematria*, or numbering Letters, make 314, the same Number as the word *Sch'addai* amounts to. Hence they call *Metatron* the Conductor of the People and the Preceptor of *Moses*. But the real Truth is, that they disguised this Name *Michael*, lest Christians should urge the same Power given to their *Messiah* on Earth; and lest, by this Concession, he would appear to be the true *Michael* of *Daniel* and *John*, that is, the real *Messiah* of God. As the first Revelation mentions only by Name two Angels of the *Presence*, *Michael* and *Gabriel*; the New Testament mentions these only by Name. It is not then true, what the Jews pretend, that the middle Angel of the three which *Abraham* spoke to, was *Michael*; and the other two *Gabriel* and *Raphael*. The middle one was the *Father*, the *Ancient of Days*, and Creator of all Days and Creations, in *Darkness* and *Light*, the *Evening* and *Morning* of *Moses*.— And in the History of the *Three Clouds of Glory*, the middle Pillar of Fire is often assigned to *Jehovah*, stiled God of Gods, and Lord of Lords, therefore we must understand, that there are called, as St. Paul tells us, *Gods many* and *Lords many*, but still one God, the Father over all.— And with Regard to *Michael*, in *Pirke R. Eliezer*, cited by *Scätgenius*, on *Exod xv. 15*. The holy blessed God sent *Michael*, *Hassar hagadol*, the great Leader or Prince, who became a *Wall of Fire* between the *Israelites* and the *Agyptians*.— As to *Raphael*, whom the *Talmud*, *Cod. Joma*, fol. xxvii. places at the left Hand of *Michael*, in the three Angels appearing unto *Abraham*, as *Meuschen* has produced the Passage, in the Work called the New Testament explained from the *Talmud*; it is a mere Fiction; for *Raphaël* is never named

named in any Prophet, nor in the New Testament, which bears the correspondent *Antitypes* to the first Œconomy of *Moses* — Do you not see, *Menasseh*, what agreement subsists between *Daniel* and *John*, though distant several centuries from each other?

Men. This Agreement is very striking; and if you can prove to me, that the Son of the *Woman* in one, is the same Person as the Son of Man in the other, I must admit that your *Messiah* is he who was to come.

Myf. This shall be done with all the Marks and Characters of Power, Glory, and Dominion assigned in both Prophets to him alone. This part must be reserved to a second Dialogue. But before I conclude this first, let us inquire, whence it was that the Talmudists, who see nothing but the Letter of Scripture, should yet call the *Messiah* *Bar Nephzele*, the Son of the Fallen, as cited by *Meuschen*, from the Chapter *Sanhedrin*, fol. xcvi. 1. and xcvi. 2. This Sentiment was founded on ancient Knowledge, the Trace of which was not quite obliterated by their foolish Traditions. The Reason assigned for this Title is from the Prophet *Amos* ix. 11. “ In that Day I will establish the Tabernacle of *David* which is fallen, and close up the Breaches thereof; and I will raise up his Ruins, and I will build it as in the Days of Antiquity.” Here are two Things to be observed; first the Fall of some Tabernacle; and secondly, that it shall be rebuilt from one of the Seed of him who fell, whom your People call the Son of the Fallen. This Truth they knew from the first Promise of the Seed of the Woman to bruise the Serpent’s Head; and also from that Text of *Isaiah*, Ch. i. 9. “ Except the Lord of Hosts had left us a Residue as a little one, we should have been as SODOM, and we should have been like unto GOMORRAH.”

This Passage, as cited by the Apostle Paul, Rom. ix. 29. calls the Remnant a *Seed*, as the Septuagint had before translated it: And this Seed I will prove to have been that *one Son*, revealed to *Daniel* and *John*, and mentioned continually through *David's* Psalms, who sustained the *Type* of this elected and separated Son above all other Children, from the Families of *Israel*, as well as of his own House.

Men. Do not all your Writers confine this *Seed* of the *Woman*, and the *Son* of *Man* to the Incarnation of the *Son* of *God*, as your *Messiah* is called in the New Testament?

Myft. They do, because they prefer the Doctrines of Men to the sacred Records of both Revelations; but these false Opinions, like *Dagon's* Image, will soon fall down at the Threshold of scriptural Truths, and rise no more.—

Philop. Do you, *Menasseh*, acknowledge that these Truths have been received by your People?

Men. Yes, but we believe that the Completion of these Prophecies will be effected by a *Messiah* of the highest Glory, Power, and Majesty, suited to a King over *Israel*, and not by a Man, the Servant of Servants.

Myft. Why then have your People invented two *Messiahs*; one the Son of *Joseph* to suffer, and the other the Son of *David* to come in the Clouds of Heaven? Because they saw, doubtless, the Impossibility of the Prophecies of Humiliation and Sufferings designed for the *Messiah* coinciding in one Person, who was only to conquer and triumph: And secondly, to avoid the heavy Guilt of being the Murderers and Crucifiers of that holy and righteous *Adam*, the Lord from Heaven, if the true *Messiah* was to suffer, before he entered into his Glory.—If you take the Prophecy of *Daniel*, ch. vii. 13. of the Son of Man coming in the

the Clouds of Heaven, by Way of Anticipation, as signifying his Exaltation after his Appearance on Earth, as meek, and riding on an Ass, Zech. ix. or as the pre-existent State of Glory before his taking upon him the Form of Man and of a Servant on Earth, you must in either Case confess, that the *Messiah* must be the Son of Man, (*Enosh*) of a miserable mortal Man, as the word imports. And that this Son of Man shewn to *Daniel*, is the *Messiah* is universally confessed among you. *Saadias Gaon* (who has more spiritual Conception of the *Figures* and Words of Scripture than most Writers) speaking on this Text, ch. vii. 13. says, "This is *Messiah* our Righteousness: but here is demonstrated the supreme Glory which God giveth to him.—You confess the *Soul* of the *Messiah* was created before the World; why not his body too, his Garments, or spiritual Cloathing? For of *Spirits*, abstracted from all Garments, that is, Body, the Scripture never speaks at all. Even the *Ancient of Days* is shewn in his Garments, clothed with Light, to whom this Son of *Man* is brought in the Clouds of Heaven, in *spiritual* Vehicles, the same as the *most high God* dwells in continually.—The Clouds of Heaven are the Garments of Angels, their Vehicles and Chariots; in a Word, their spiritual Bodies of the same Glory as their Father, who clothes them with his own *Cloud*.—So that in *Daniel*, we see the Exaltation of this Son of Man in the Clouds, and in *John*, we see him the *Seed* of the *Woman*, from whose Womb he was taken, and assumed to the Throne of God, the *Ancient of Days*; and then was the Beginning of his Kingdom, and of his coming in the Clouds of Heaven, to clothe Man, his Brother under the fall, and to cover his Nakedness and Shame. And the second Verse of *John*, ch. i. Behold, he cometh in the Clouds of Heaven must be cast back

to that early Time of his Separation, though the *Mystery* of his Person and Nature was brought to Light, as *Paul* speaks, in these latter Times. Your Fathers knew the pre-existence of the Messiah; his Station in the Pillar of Fire, over Israel: you knew him in the *Lamb* of the *Law*, and in the *typical* Clouds of that Altar; you may know him coming in the true Clouds or spiritual Garments of Light, in the Day of *Pentecoste*, according to the Prophet *Joel*: "I will shew Wonders in Heaven, and in Earth, Blood and Fire, and Pillars of Smoke."—Then, as *Peter* shews the Spirit to the Letter, was fulfilled the greatest of Blessings, the Return of the *Schechinah*, the Tabernacle of God, the Cloud of the true Glory clothing Man's Nakedness and Shame.—And yet the many Fathers cited by *Calmet* in this Place, and *Hulsius* and *Schoetgenius* too understand this Passage of the Destruction *Christ* wrought at his Passion, and afterwards on Jerusalem; so early was the Key of Knowledge taken away from the Church; and so sordid and groveling is the Spirit of Prophecy, or true Interpretation to this Day. The true Antitypes, or Riches of *Christ* were brought here to Light, answering to the typical Fire, Blood, and Clouds of the Altar of burnt Offerings under *Moses*.—*R. Eliezer*, cited by *Majus*, in his View of the Jewish Theology p. 110. saw better, where he says, "*Adam* lost his Garment, his Skin transparent as the Onyx, and the Cloud of Glory with which he was overshadowed, by his Fall, and appeared naked." The Cabbalists call it the shining Garments: And the Glory of God came again at the evangelical *Pentecoste*, in Clouds of Heavenly Light:—Such as the Antient of Days tabernacles in, and with which his Son is enabled to clothe over our Shame and Nakedness. These great Truths your Fathers understood well, as they did the Separation

peration of that Son, who was to bear the *Glory* of his Father's House and fallen Tabernacle, and build it up to last for ever.

Men. I acknowledge all you say. Our Fathers saw the Election and Separation in the *typical Abraham*; and again in *David*, the seventh Son of *Jesse*, when all the other Children were rejected from this great Privilege. But you must prove to me, that all the Titles and Offices of Prophet, Priest, and King will coincide in this one Son, and in his ancient Separation from the rest of the Nations and the rest of his Father's Family.

Philop. If these Things be demonstrated, the present Systems of Theology will all fall to the Ground; and you will receive neither Thanks nor Bread for your Work, but probably sharp Reproaches, Injuries, and Persecution from every Denomination of Christian Professors.

Myst. Praise and Reward from Men are not the objects of my Pursuit; nor can they be expected in the Path and Line of spiritual Interpretation. However, on this single Ground, it will be seen, how many Centuries of scriptural Passages will all harmonize, so as to reconcile the apparent Contradictions introduced through Ignorance of this leading Truth.—You confess, that the ANCIENT of DAYS is the *most high God*, whom your Predecessors call *Arich Anpin*, God in Fulness; sometimes the *Elder of the Elders*; and the Son of Man brought to him, they style *Zeir Anpin*, God in Abbreviation, or the *little Adam* in the *Schechinah*: these Names are applied to that Assumption of the Son of Man to the Throne of this God; and to that Union when the Father and Son were made one Person, (*Parzuph*) as the Cabbalists speak.

Men.

Men. Nothing is more generally allowed both by Talmudical and Cabbalistical Writers, than these two Points.

Philop. In this View, the *peculiar* Exaltation of *this Son of Man* is an *Adoption* into a *Glory* above other Angels, who as you have informed me before, are frequently denominated Gods, *Elohim*.

Myft. I will cite a few Passages from the sacred Writings, and leave them to bear their own Sense, as the Sun bears its own Light. *Heb. i. 1, 13.* "God who at sundry Times, and in divers Manners, spake in Time past, hath in these *last Days* spoken unto us by the Son, whom he hath made *Heir* of all things, by whom also he made the Worlds, (*Ages*.) being made so much better than the *Angels*, as he has inherited a more excellent Name than they." v. 4. "For unto which of the Angels said he at any Time, Thou art MY Son, *this Day* have I begotten thee?" And again, "I will be unto him a *Father*, and he shall be unto me a *Son*." And when he bringeth his *First-begotten* into the World, he saith, let all the Angels of God worship him. And unto the Angels he saith, who maketh his Angels Spirits, and his Ministers a Flame of Fire. But unto the Son he saith, Thy Throne, O God, (*Elohim*) is for an Age of an Age, in the *Hebrew*, for an Age and further, (*gnolem vagned*) A Scepter of Righteousness is the Scepter of thy Kingdom: Thou hast loved Righteousness, and hated Iniquity. Wherefore God, (*Elohim*) thy God (*Elohecha*.) hath anointed thee with the Oil of Gladness above thy Fellows (Equals or Companions)" At v. 13. "To which of the Angels said he at any Time, Sit thou at my right Hand, 'till I make thine Enemies thy Footstool?"——Now all these Passages must be referred to the Seed of the Woman, or the Son, the Male of *John*, in *Rev. xii. 5.* and to

to the Son of *Man* brought to the Throne of the *Ancient of Days* in *Daniel*, ch. vii. 13 —For undoubtedly in the Day of his begetting, and Separation from the *Woman*, when the most high God was his Father, he was then made higher than the Angels, or ministering Spirits, who stood, Myriads of Myriads before the Throne: He was taken up, and seated on the Throne, for the great Purpose of redeeming his Father, and Mother, and his Brethren, born under the Fall, when the Fulness of Times was elapsed for him to be born of the *Woman* under the *Law*, that is, under Death, by assuming our fallen Flesh and Blood, and to take it away by the Sacrifice of himself.—It is the same Truth that meets us again in Heb. ii. 5—7. “For unto the Angels he hath not put in Subjection the World to come; but one in a certain Place testified, saying, What is *Man*, that thou art mindful of him, or the Son of *Man* that thou visitest him? Thou madest him for a little while lower than the Angels; thou crownedst him with *Glory* and *Honour*, and didst set him over the Works of thy Hands; thou hast put all Things under his Feet.”—These Words refer to the Time, when God gave him as *his Son* begotten of the *Woman*, that Kingdom and Dominion shewn in *Daniel*, ch vii. v. 14. that all Peoples, Nations, and Languages should serve him.—And do not all your ancient Writers bear Testimony to these Truths in their Comments on these Passages of the Old Testament?

Men. I can object to no Part: The whole Law depends upon the Pre-existence of the Son of *Man*; and the Prophecies speak of him, in the Election and Separation of *Abram*, from all the Sons of *Adam*; and in the Choice of *David* from all the Sons of *Jesse*, as the Types and Prefigurations of this glorious Person. For *David* said in particular,

particular, "The Lord said unto my Lord, Sit thou on my right Hand, until I make thine Enemies thy Footstool." Pf. cx. 1.

Myft. When Christ, in *Matt.* xxii. 42. would prove himself the Son of God to the Pharisees, he saith, "What think ye of *Christ*? Whose Son is he?" They say, the Son of *David*. He saith unto them, "How then doth *David* in Spirit call him Lord; saying, The Lord said unto my Lord, &c." If *David* call him Lord, how then is he his Son?—Here again we meet his Pre-existence, and find him to answer the double Character of being the *Root* of *David*, and also his *Offspring*, as mentioned in *Rev.* xxii. 16. His *Root*, as being the *second Adam*, separated from all, and taken to the Throne of the *Ancient of Days*; and his *Offspring*, as he took a *Body* from the Virgin *Mary* of the House of this royal Prophet. *Saadias Gaon** connects the Passages of *Daniel*, ch. vii. 13. of the *Psalms* cx. 1. and *Psalms* ii. 6, 7. as proving the same Truth, namely, the Existence of the *Messiah* in the Clouds of Heaven; his sitting then at the right Hand of the Majesty on high, and his being constituted King on Mount Sion, as it is said, "Thou art my Son, this Day have I begotten thee."—Your Book *Schar* says on this Psalm, cx. 1. The superior Degree, or Number, said to the inferior, Sit thou on my right Hand, &c.—And here three Points coincide, the Assumption of the Son of Man in the Clouds; the Day of his Begetting, and of his being anointed and placed on the *Holy Hill* of *Mount Zion*, that is, on the celestial Throne; but no mention is here made, of whom this Son was born; this Part of his wonderful

* *Observ.* Jos. de Voisin in præmium pugionis Fidei a Raym. Martini. p. 129, and Passim 381, 398, 423, 554. V. Schoëtgen, *Hor. Heb. & Talm.* vol. ii p. 93, 121, 138, 677.

derful Nature was only revealed to *John*, *Rev. xii. 5.* which confirms the Promise of the Seed of the *Woman* in *Gen. iii.* for in the Sacred Writings, the *Messiah's* many Names, Offices, and Characters, are scattered through the whole, as they are too in the New Testament, and in the Writings of *Paul*, *Peter*, *James*, and *John*, particularly disseminated to enrich them with the various great and extraordinary Things he must fulfil, as the *one* Prophet, the *one* Priest, and the *one* King so magnificently described under the ancient Types and Prophecies.

Men. The whole Law, and the whole Arrangement of the Predictions respecting the *Messiah* depend on the Pre-existence; and the Prophecies speak clearly of the Son of Man, as then in Life, and in Power at the right Hand of God; which none of our Writers deny. Your Theologists, however, expound the Passage of *Daniel*, *ch. vii. 13.* by Way of *Prolepsis*, or Anticipation, and as a sort of Prolusion to his Manifestation in the Flesh, or his *Incarnation*, as they term it.

Myf. This is granted. *Calmet* in his Commentary on this Place of *Daniel*, says, "The Prophecy does not accord with the Letter; but must be understood of his second coming, as described by *Matt. ch. xxiv.* Ye shall see the *Son of Man* coming in the *Clouds of Heaven.*" This Evasion of representing this Prophecy of the Old Testament as only an Anticipation, is to avoid the Necessity of Acknowledging his pre-existent State as the *Son of Man*, separated before the Fall, and taken from his Mother's Womb to the Throne of God, before *Sin* divided *Adam's* Nature and Essence. It will be seen in the Course of these Dialogues, how groundless this Mode of Interpretation is. However, it must be supported as one Pillar of their pretended Orthodoxy; for, as in the corrupt Church of Rome, from Ignorance of the *Hebrew*

Language and ancient Doctrines of the *Hebrew Church*, they first raised this *Son of Man* to a Co-equality and Co-eternity with God the *Father*; so this false Hypothesis had fallen to the Ground on admitting his Pre-existence as *Son of Man* in the *Glory*, the *Pillar of Fire*, or *Cloud of Heaven*, where *Jehovah* always dwells.—In the same Path go all the Defenders of the same System, which has been transmitted and blindly adopted by other Churches, or Communities of Christians.

Philop. This Exposition of the Prophecies opens a new Scene of Ideas to me who have read many Systems of Divinity, but unfortunately they have only increased my Doubts and Suspicions from the glaring Contradictions and Oppositions found in all of them.

Myft. Your Doubts may admit of some Excuse or Extenuation, if considered only in Respect to some Doctrines; but they will be indefensible, if extended to the whole complex Evidence which supports the great Fabric of both Revelations: An Evidence which the wisest and best Men have admitted; and which even the worst have so often unwillingly submitted to. In the Progress of these Dialogues you may find an Opportunity of unbofoming your Doubts, and I apprehend they will be found to have been built on the mistaken Opinions of Men, and not on the genuine Doctrines of the Gospel. But before I conclude our first Conference, I will observe to you, *Mennasseh*, two Points well known to you and your People. The first is, where the *Messiah* is called *Bar Nephele*, the *Son of the Fallen*: The second is, where *Michael* is denominated *Happalith*, or the one who escaped. As to the first, we find the *Messiah* called by that Name, from the Text in *Amos*, ch ix. 11. I will build up the *Tabernacle of David*,

David, which is *fallen*. The Gloss on this Passage, from the Tract *Sanhedrin*, cited by * *Meuschen* runs thus: This is the Kingdom of *David* which is fallen, and therefore the *Messiah* is called the *Son* of the *Fallen*—By this, it is plain, even the *Talmudists* knew, that a Son was to be the *Instrument* of *Jehovah* in rebuilding the House of his Father, Your Book *Sohar* on this Text of *Amos* subjoins: At this Time † *Messiah* the King reigns, and bringeth the Captives from the extreme Parts of the Earth, as promised in *Deut.* ch. xxx. 4.—With respect to the Name *Happalith* ascribed to *Michael*, it is said to be on this Account, that when ‡ *Samael*, the Prince and Head of the fallen Angels, seized the Wing of *Michael* to draw him down into the *Abys*s, God took him out of his Hands. We have two consonant Testimonies to the leading Truths of the Gospel-dispensation, which are revealed to *John* with more Clearness and Precision than they appear with in the Prophecies of the first Covenant: for we have cast before our View the Time of the Expulsion of the *great red Dragon* from Heaven, who waited to devour the *Male* born of the *Woman*, the *Seed* he knew would destroy his Kingdom and Power, and attain a Throne of *Glory*, that is, *Light* far beyond his own. And to distinguish this Event, called the *Wonder*, or signal Transaction, and to point out the Author of Rebellion, it is said, that the *great Dragon*, the *Old Serpent*, called the *Devil* and

D 2

Satan

* V. Nov. Test. ex Talmud. explicat. auctore Meuschen. p. 14. The same Gloss may be seen in Raym. Martini. pug. fid. p. 672.

† Schöetg Hor. Heb. and Talm. v. ii. 542.

‡ This Account is given in *Perakim R. Ellexer*. ch. xxvii. as cited by *Bartoloccius* in *Biblioth. Rabbin.* v. i. p. 317. It is but a little changed from the prophetic Vision of *John*, *Rev.* xii. 1—7.—The Truth is the same in both.

Satan, v. 9. was cast to the *Earth*, and *his Angels* with him.—Who can doubt, but that *Michael*, to whom was ascribed the Name *Happalith*, or the one who escaped, was learned from the Prophets and their Interpretation of Scripture on the leading Event of *Abram's* Election out of all Nations; and again, from the Separation of *David* out of all the Children of *Jesse*, to take Possession of *Saul's* Crown and Kingdom, who escaped in the figurative History below from the Wrath and Violence of this King of *Hades*, as his Name imports. He was the first King and Transgressor of the *Israel* on Earth, and stands as a *Type* of one of more ancient Name and Grandeur, even *Lucifer* himself, who brought *Babel*, Confusion first, and by that brought *Death*, or *Hades*, into the Works of God, by his Fall recorded in *Isai.* ch. xiv. and *Ezek.* ch. xxviii. under the Types of the King of *Babylon*, and the Prince of *Tyre*. These Truths, as bearing the whole Fabric of Revelation, will meet our View, and appear with more Clearness and Lustre, in the Progress of the interesting Subject before us.

Men. The Fall of the *seven Kings* in *Edom* before there was any King in *Israel*, with their *Lights* and *Vessels*, and their Restoration, constitute the whole Grandeur and Importance of the *Cabbala*. And the Summary of both lies in the true Interpretation of the Days of the Creation, called *Breschith*; and in the Knowledge of the *Cherubim* of *Ezekiel*, called the Work of *Mercavah*, or the *Chariot* of the Lord.

Myst. In the Discussion and Analysis of these two eminent Prophecies, the Fall of one great Prince, and the Separation of another Son, to repair the Ruin, will be proved by the concurrent Testimony of the *Law*, the *Prophets*, and the *Gospel*; so that the general and particular Analogy and

and Harmony resulting from the comparing spiritual Things with spiritual, as the Apostle *Paul* admonishes us to do, will shew beyond any reasonable Ground of Doubt, that the *Law* is a *Shadow* of good Things to come, and that the *Gospel* is the *Spirit* and *Truth* to it; and that *Jesus Christ* is that *Son*, beloved above others, in whom all the *Law*, and its Appendage of the Prophecies, are fulfilled in the most glorious Sense.

Philop. When do you judge, that these Truths were lost to the Christian Church, which must have changed the whole Face and Tenor of Doctrines in Consequence of this.

Myf. The Council of *Nice*, the first under the Establishment of *Constantine* laid the Foundation of Popery itself. And it was no Wonder, when Men took upon them the Place and Office of *Christ* and his *Apostles*, three Centuries more should erect the Throne of one *Priest* who was to think, judge, and determine *Faith* and *Doctrines* for the whole Christian World.—The second Council at *Sirmium*, in 357 gave the most fatal Stroke to the *Beræan* Spirit of free Inquiry into sacred Writ it ever received, by the Condemnation of *Origen* and his Works, which carried in them, (notwithstanding his acknowledged Extravagance in too much Allegorizing) the most comprehensive View of the Christian Dispensation, as well as the purer Part of the ancient Dogmas of the *Hebrew* Church, which have an immediate Connection with the Christian, and illustrate the Harmony of the *Law* and the *Gospel*.

Philop. Doth not this Charge discover the Nakedness and Shame of the whole Priesthood, and teach the People a Lesson of Contempt against it?

Myf. Let me ask you, whether *Moses* exposed the Institution of the *Levitical* Priesthood, when he

he shews us his Brother *Aaron* scarce invested with the *holy Garments* as *High Priest* of the *God of Israel*, before he became the *Maker of the golden Calves* for an *Idolatrous* Worship? Or did the *Prophets*, by their sharp and indignant Rebuke of the *Priests*, as deceiving the *People*, (which is one *Burden of their Words*) instruct the *Jews* to despise their Order as the *Appointment of God*? Both their *Testimonies* are an internal Evidence of their Integrity, which no *Writings* under the *Seal of Heaven* and its *Authority* can shew, but themselves. When *Jerome* in the fourth Century reproached the *Clergy* of the great City of *Rome*, with their corrupt *Lives and Manners*, which in his *Picture* of that *Degeneracy* were so enormous, that he called *Rome, Babylon*, and the *Priests* Members of the *Antichrist* foretold by the *Apostle Paul*: Was he afraid, lest the *Heathen Party* should turn it to the *Disadvantage* of the *Gospel* itself? These are idle *Fears*; and it will be a happy Period, when the *Doctrines of Councils and Synods* are treated with the same *Indifference* as those of any private *Man*: And till this be done, *Christianity* will be so far from being established, that it will not deserve the *Name of being even tolerated*.—The *Pretence* of purging the *Church* from *Heresies*, and of preventing their *Growth*, will have the same *Effect*, as it had before in the *Church of Rome*; it will collect and consolidate a *Mass of Heresies*, the *Inventions of usurping, ignorant, and ambitious Priests*, to which *Men* must be compelled to bow down, as the *Nations and Tongues* did to *Nebuchadnezzar's golden Image*, the *Pope's Predecessor*; or burn in his *fiery Furnace*; milder, however, than the slow and lingering *Tortures of the Inquisition*, managed by sanctified *Hypocrites*, the more cruel as they pretend to more *Holiness*. Even *Moloch's Priests*
knew

knew more Mercy: they consumed their wretched Victims in a quick devouring Fire.

Men. Yet you, Christians, have persecuted and afflicted our People, though we have the same Right to our own Judgment respecting the *promised Messiah*, as you can claim.—If we believe not in *your Jesus*, it may be our Crime and our Misery: You enjoy the Advantage, and ought not to injure us the more, because we are already in your Eyes great Sufferers by our Unbelief.

Myſt. Your sharpest Afflictions have been felt under the Iron Rod and Yoke of the *Papiſh Church*, in which Faith and Love sunk together. Since the Reformation took Place, your Lot has been softened, except under the *Mahometan Empire*, where your Scourge has been made of Scorpions, like *Rehoboam's* to your Ancestors. But true Christians will observe the Apostle's Command in *Rom. xi. xviii.* “Not to boast against the Branches.” Your own Writers, however, ascribe the heavy Judgment you lie under, to your abounding Sins and Iniquities.—By the Apostle's Knowledge of the Council of God in shutting you up in Unbelief, we understand why Blindness has happened in *part* to *Israel*, until the *Fulness* of the Gentiles be come in, *Rom. xi. v. 25.*—But it is Time to finish our first Conference.

Philop. Let me hear, before you conclude, what happy Consequences will result from the Knowledge of *Jesus Christ*, as to the Time of his Birth, and his subsequent Manifestation.

Myſt. The Knowledge of the *Time* will lead us to a true Conception of the *Æons*, or *Ages*, spoken of by *St. Paul*, and called by him “the Dispensation of the *Fulness* of the *Times*, in which he will gather together (*re-head*) in one all things in *Christ*; both which are in *Heaven*, and in *Earth*, even in *him*.” *Eph. i. 10.* And which he asserts

to

to be the *Revelation* of the *Mystery* kept secret in the *Æonial* Times, as it ought to be translated at *Rom. xvi. 25*. Since we have no Word correspondent to the *Greek*, or rather the *Hebrew* Idiom for everlasting, the use of the Term *Æonial* may be allowed rather than *Secular*, which seems less adapted to convey the Apostle's Sense.—2dly. The *Time* of the *Separation* of this *Son* to the *Throne* of the *Ancient of Days* will open more the *Secret* of the *Ages*, as well as the *Beginning* of the *Messiah's Kingdom*. For it began, when he was taken up in the *Clouds* of *Heaven* to his *Father*; and in which *Clouds* he has been coming into his *People* from that Period. Hence we must date the Words of *John*, in *Rev. i. 7*. “Behold, he cometh in the *Clouds*, and every *Eye* shall see him.”—On this Ground we may understand, why the Apostle says, in *Cor. x. 1—4*. “Brethren, I would not that ye should be ignorant, how that all our *Fathers* were under the *Cloud*, and all passed thro’ the *Sea*; and did all eat of the same *spiritual Meat*, and did all drink the same *spiritual Drink*, (for they drank of that *spiritual Rock* which followed them, and that *Rock* was *Christ*, in the *Cloud* or *Pillar* of *Fire*.) It was the *Glory* of the most high *God*, and the true *Meat* and *Drink* of *Angels*, from that *Throne* of *Jehovah*, and his anointed *Son* with him”—This Knowledge will explain the *typical Clouds* under the *Law*, upon the *Altars* of *Brass* and *Gold* of the *Temple*: and for what Reason the *Descent* of the *Holy Spirit* at *Pentecoste* came in *Fire*, and *Blood*, and *Pillars* of *Smoke*, as the true *Schechinah*, or dwelling Place of *God* revealed in his *Servants*.—By this is unfolded the Cause of the *Priests* under *Moses* wearing *white Raiment*; and why the *Prophets* speak so much of the *Clouds*, as the great *Blessing* the *Messiah* was to bring to *Light*. The fundamental *Doctrine* of *Regeneration*, and
Redemption

Redemption by Blood will be found a real physical Truth, and explain the Connection of Cause and Effect; by which the false Notion of Atonement and Satisfaction, as invented by the Ignorance of the *Romish Church*, will be corrected; and *Self-Righteousness*, founded in the Blindness and Folly of Man's proud and ungrateful Heart, will be cast to the Ground; and the Wisdom of God, which appears Foolishness to him now, will be shewn to be the Power of God unto Salvation by *Jesus Christ*. By this we shall see what *Adam's Nakedness* and *Shame* was by his Transgression; and what is the *true Clothing*, which the *second Adam*, the *Lord from Heaven*, has brought to cover our wretched Nature.—All these important Truths depend upon a right Conception of these two Prophecies of *Daniel* and *John*.

Philop. Did your Forefathers, *Menasseh*, conceive thus spiritually of the *Types* and *Rites* of *Moses*?

Men. Almost to a Title.

Philop. How came this Interpretation to be lost?

Men. By the *popular* Misconception; and by the Authority which the *mere Letter* gained, supported by the Priests and Elders so often rebuked by the Prophets for teaching Lies, that is, a Misapprehension of the spiritual Sense of the Figures, always most pleasing and captivating, as calling for nothing, in their Eyes, but an external Observance.

Myf. Does not our Lord sharply reprehend the *Lawyers*, the Interpreters of *Moses* and the Prophets, in *Luke xi. 53*? “Wo unto you, *Lawyers*, because ye have taken away the *Key of Knowledge*: Ye enter not in yourselves, and them that were entering in, ye hindered.” In *Matt. xxiii. 13*. our Saviour calls them, *Scribes* and *Phari-*

fees, Hypocrites; “for ye shut up the Kingdom of Heaven against Men.”—The Key of Knowledge taken away, and the shutting the Kingdom, can mean only the false Interpretations which sealed their Eyes from the Sight of a *spiritual Messiah*; for as to the sacred Volumes, they were open for all to read; but they were read through the impure Medium of deceiving Glosses and Comments,—Yet those who were the *blind Leaders* of the *Blind*, assumed the most arrogant Titles for their superlative Wisdom; while they treated their Brethren, who were poor, and in their Eyes unlearned, with the most supercilious contempt; calling them **Gnam Haaretz*, People of the Earth, and other degrading Names.

Men. It is not right to divulge *mysteries*, or *spiritual* Doctrines to all indiscriminately. “Give not that which is *holy* unto *Dogs*, and cast not *Pearls* before *Swine*,” are the Precepts of your own Master.

Myft. True: But who is to judge the Heart and Disposition that answer to those Characters? Spiritual Interpretation is the Test and Touchstone for the Hearts and Spirits of Mankind: But how shall they hear without a Teacher? No Station or Sex is excluded from the Participation of any

* In Proof of their extreme Pride in Titles, *Chochamin Geonim*, *Rab*, *Rabbi*, *Rabban*, and other insolent Appellations, consult *Urfini* Antiq. Heb. c. 3. and 8. and *Reckenbergeri* Sac. Rit. Jud. p. 648. And for their Contempt of the common People who had not wealth, nor leisure from constant and heavy toil, to study their law in the schools, read *Relandi Palæstina*, cap. ii. and the Passage referred to in the *Talmud. Gem. Pesakim*. fol. 49—1. Among many horrid assertions, this is one, that whosoever married the Daughter of a poor and unlearned Man, falleth under that Malediction of the Law: “*Cursed* is every one that lieth with a beast.” Poverty seems to have been one of the greatest Crimes even among this people, as it seems to be treated as such among Christians at this Day.

any Wisdom that brings a lowly and honest Heart to the School of our heavenly Master, *Christ* gave Thanks to *his Father*, and rejoiced in *Spirit*, because he had hid the great Truths of his Kingdom from the *wise* and *prudent*, and had revealed them unto *Babes*. *Matt. ii. 25. Luke x. 21.* And the Gospel shews us the Wise here repelled; the Scribes, the Sadducees, the Pharisees and Lawyers, laying heavy Burdens, and touching none themselves. Against such, God had given forth his Threatening in *Isaiah*, ch. xxix. 14. "I will proceed to do a *marvellous Work* among this *People*; for the *Wisdom* of their *wise Men* shall *perish*, and the *Understanding* of their *prudent Men* shall be *hid*." These proud Boasters despised their poor Brethren as unworthy of the *Holy Spirit* or the *Schechinah* to dwell with them: In Opposition to this Haughtiness, it is justly supposed, that our Lord said among other Marks of his divine Mission, "To the *poor* is the Gospel preached: and *blessed* is he that is not *offended* in me;" that is, on this Account of my Condescension and Attention to this Part of Mankind, so neglected and despised by their richer and more learned Brethren. With what Eyes must they have read that beautiful Passage of *Isaiah* lvii. 15. "Thus saith the *High and Lofty One* that inhabiteth *Eternity*, whose *Name* is *Holy*: I dwell in the *high and lofty Place*; with him also that is of a *contrite and humble Spirit*, to *revive* the *Spirit* of the *Humble*, and to *revive* the *Heart* of the *Contrite*." *Farchi* is remarkable in his Comment on this Verse. He applies it to every Man of an humble and meek Spirit; and then no one is more truly contrite and humble in *Spirit* than the *Messiah*, as *Isaiah* speaks of him ch. liii. 2. 3. "We regarded him as *despised* and *rejected* of Men, *smitten* of God and *afflicted*: yet he was *wounded* for our *Transgressions*." *Raymond Martini* justly

observes on *Jarchi's* Interpretation, that he prophesied, not knowing (as in the *Talmud* it is frequently said) what he prophesied.—God seeks those to worship him who can serve him in *Spirit* and *Truth* under the Gospel; and who shall discern those who are capable of this spiritual Worship, if Doctrines for the *Adult* and *Men* in Understanding, requiring *strong Meat*, and not *Milk* as *Babes*, are not preached unto them? The worthy and unworthy; those who have Ears to hear, and those who have not; the Dogs and the Swine will be known and discerned by the Spirituality of the Lessons themselves. *Pride* and *Envy* grew out of that vain Knowledge the *Religionists* of that Day, the Pharisees, boasted of. And though *Knowledge puffeth up*, as *Paul* informs us, did he prohibit, or command us to grow in *all Knowledge* and *Wisdom*? Did he not blame his Hearers for their Dulness in not being capable to understand him concerning *Melchizedeck*? *Heb* v. xi. The Prophets and Apostles were favoured with great Light, yet they were lowly in heart, despising not the weak, but loving all Men as their Brethren.

Men. The Cabbalists cannot be charged with the Contempt of any Brother. The Wisdom they sought, is far different from that which gave the *Rabbinists* and *Talmudists* such Dominion and Authority over the Multitude.—Those sordid Interpretations are found in the *Talmuds*, which militate against the heavenly and spiritual Truths our Writers espoused and preserved.

Myft. It is but just to allow, that such flagrant Instances of Pride and Contempt of others are not so often found among your Writers: but through an unreasonable Caution, Envy, or Jealousy of your Treasures, most of the important Doctrines are so obscured, and adulterated, that
your

your wisest Men cannot develope their own System, but contradict and oppose each other.

Philop. Are not the Traditions mentioned so often in the New Testament, and treated with such Contempt by your Master, Part of the *Cabbala*, or oral Interpretation?

Myst. Every Way different. The first were built on the mere Observance of Rites and Ceremonies, without any Attention paid to their inner Sense: The other unfolded the important Meaning which the *Types* in *Persons*, *Things*, and *Actions*, exhibited through the whole Œconomy of the *Mosaic Law*, (where the Riches of the Grace and Mercy of God in the *great Saviour* fore-ordained,) lay hid under the *Veil* of the *Figures*, 'till the Gospel brought them to fuller Manifestation in the three-fold Character of *Jesus Christ*, as the *Prophet*, *Priest*, and *King* shadowed out in them all.

Philop. What Authors among us have supported this spiritual Sense? for *Spencer* and *Le Clerk* refer their *Rites* as Barriers against *Heathen Customs*, and their idolatrous Worship of many Gods.

Myst. Yet, though they are far from penetrating the *mystical* Signification, they deny not the Truth of such Intention in these Adumbrations. But I will give you the Sentiments of Men most eminent in sacred Literature, defending the Point before us. Dr. *Henry More*, (omitting the learned *Cudworth* and *Allix*) as illustrious for Piety as for his comprehensive Understanding in divine Things, says, "I doubt not but the Discovery of the genuine *ancient Cabbala* will produce this Effect, that the Christian Religion will become more *acceptable* to *all Men*, and *especially* to the *Jews*, when it shall be purified from the vast Heap of Dross, under which it now lies *buried*. Even *Carpzovius* in his Introduction to the *Jewish Theology*, ch. xxiv. allows,

allows, "that the Remains of ancient Orthodoxy shew themselves in various Places; and therefore it cannot be denied, but that *many Things* may be drawn from the Monuments and Writings of the *Cabbalists* to confirm the Christian Faith." It were an easy Task to produce from *Buddeus's* History of the *Hebrew Philosophy*, and from *Vitringa's* Sacred Observations, many more Illustrations and Testimonies to this Truth. Let none then by Prejudice, always injurious to the Search of Truth, lightly esteem the *Cabbala*, though the limpid Stream of original Doctrines be much discoloured by the impure Rivulets of private and fantastic Opinions running into it through the Course of many Ages. Nor ought any one, (as a great Master* of *Hebrew Learning* and their Antient Sentiments justly observes) to despise a Pearl or precious Stone because he finds it in the Head of a Toad.—And now, adieu, my Friends, 'till we meet soon again, for a further Investigation of the Subject we have entered upon.

* Raymund. Martini in Pugione Fidei de Traditionibus Incorruptis. p. 144.

E I N I S.



The following Works by R. CLARKE.

1. **T**HE Daily Service of the Temple explained in all the Rites of that Wisdom of God taught in those Figures.
2. The sabbatical Year of the Law spiritualized by the Gospel.
3. The Feast of Trumpets on the first Day of the seventh Month, now hastening to its Completion.
4. The Mysteries of the first born, and first Fruits of the Law, revealed by the Gospel.
5. The Signs of Times from the Law, the Prophets, and the Gospel, pointing to this Period namely, the Evening of the great sixth Day of the World.

Sold at the Author's, No. 11. Fetter-lane; at J. Wilkie's, St. Paul's Church-yard; and at the Chapel of the Philadelphian Congregation, in Petticoat-Lane, White-Chapel.

Of whom may be had

- 1, The Nabob, or Asiatic Plunderers, a Poem, with several other Pieces annexed.
2. Real scriptural Predestination asserted and defended against the false Popish one, maintained by the Rev. Martin Madan, in his Comment on the 17th Article of the Church of England.

✂ The Author will be obliged to any Gentleman for the Loan of *Telefius de Principiis Rerum naturalium*, and for *Pet. Strozzi de Doctrina Chaldaeorum*, as they cannot be found at the Book-sellers.

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

IN THE YEAR OF HIS REIGN

THE FIRST OF JANUARY

THE SECOND OF FEBRUARY

THE THIRD OF MARCH

THE FOURTH OF APRIL

THE FIFTH OF MAY

THE SIXTH OF JUNE

THE SEVENTH OF JULY

THE EIGHTH OF AUGUST